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Woman's Work for Woman.

Vol. X. SEPTEMBER, 1880. No. 9.

Abroad.

JAPAN.

Almost prophetical just now seems the title given to the great Empire of Japan, "The Land of the Rising Sun," for surely here more than in any other country does the Sun of righteousness seem to be rising with "healing in His wings." To this land more than any other have the eyes of the civilized world been turned with wonder and amazement at the sudden breaking away from old traditions and the earnest adoption of so many customs and inventions of the western world.

The Japanese commonly and fondly call their native land by the beautiful name "Cho-ka," "my country," or more literally, "The Morning House." It is the youngest of the Asiatic nations, as has been proved by those who have studied the antiquities of the land. The last migration westward from Central Asia was to Corea, and thence across the narrow sea to the islands forming now the Empire of Japan. While this is so, the empire is the oldest in the world, for it is known that the dynasty of the Mikado has

held sway since the earliest centuries of the Christian era, when the dominant tribe, of which he was chief, was adding by conquest to their territories the surrounding islands, and thus laying the foundations for the future dominion that now well deserves the title of empire. The history of the reign of the successive Mikados is full of interest, but this interest culminates at the period when the military governor, called the Tycoon, who had gained almost absolute power over the religious head, or Mikado, oftentimes a mere child, was overthrown and the Mikado became again in fact, as well as in name, the emperor. This restoration took place in 1868, and the national capital was moved from Kioto to Yedo, the name of which was changed then to Tokio.

The story of Commodore Perry's visit in 1833, and the long struggle between usurpers and patriots, need not here be repeated. The restoration of the Mikado is the beginning of modern Japan, and like the legend told about the magnificent Fusi-Yama, or "Matchless Mountain," a picture of which is seen on nearly every Japanese fan, that it rose from the earth in a single night, the new kingdom has become conspicuous, and the people, numbering three-fourths as many as in the United States, have well been styled the "Yankees of the East."

"The mighty awakening of the national mind, the spirit of inquiry and enterprise, the removal of restrictions upon the freedom of missionary work, the emancipation of the servile class, the universal diffusion of common schools, the elaborate provision for higher education by the endowment of colleges, schools of technology and art, normal schools and universities, the opening of railways, telegraphic communication and a postal service, the adoption of a decimal currency, the inauguration of great public works, and above all the admission of the Bible to their higher schools, the adoption of the Christian calendar and the official recognition of the Christian Sabbath as the statute holiday of the empire," all point to the glorious coming of the Master's kingdom, when a "nation shall be born in a day," and the "isles afar off" shall be filled with light.

The progress of Protestant missions in Japan is almost startling.

The Japanese Christians are fond of calling their history a second edition of the Acts of the Apostles. It is only twenty years since the first missionaries set foot upon these secluded islands, and eight years cover the actual period of work. It was in 1872 that the first church was built in Yokohama, and now there are more than fifty organized churches with three thousand members, in a Christian community of perhaps eight thousand. The missionaries have increased to one hundred and sixty, male and female, with more than one hundred native teachers assisting them. Numerous schools, dispensaries and colleges are under direct religious influence, and the press has issued thousands of religious works, besides a Christian newspaper circulated throughout the empire.

While letter after letter brings us tidings of great joy on account of the fidelity of those brought into the light, and of the constant additions made to their number, yet much, oh, how much, remains to be done! The Lord has verily opened wide the door and has shown Himself waiting and willing to add His blessing. Are we ready to enter in? Are our prayers ascending constantly for the workers in the field? Are our *works* following our *faith?* Do we give as well as pray? It has been estimated in order to give a copy of the Holy Scriptures to every person in Japan, that it would take as many copies as the Bible Societies have published during their organization for sixty-five years.

To the women of America and Great Britain there seems to come a special call. Our Japanese sisters are more like ourselves than any others among the heathen are. Industrious and anxious to apply their knowledge for their own improvement, neat, orderly, and fond of the beautiful, tender, patient, and affectionate, modest and intelligent, they are far above other Asiatic women, yet they are made to feel that they are inferior to men, and are exposed to frightful indignities and at times to most distressing cruelties. The gospel of Christ is all that is needed to raise them to the highest standard, and to make them most efficient co-laborers with their converted husbands and brothers in spreading that joy in which women have ever been so greatly interested. Already the work among the women has been marvellous and most encouraging.

What a day is before us—a day of sowing and reaping, of working and watching, of praying and waiting—and then an eternity of rest and glory!

THE WORK AT KANAZAWA.—MRS. TRUE.

Our mouths are filled with thanksgiving because of God's great goodness in giving us, so soon, such precious encouragement in our work. Others, well-prepared laborers, have toiled on for years without seeing as much fruit as we are permitted to see in these few months. We are here, few in number, inexperienced, with but little knowledge of the language, and weak in faith, and yet, God has granted us these precious tokens. Surely "His ways are past finding out." I think very likely the "smoking flax" and "bruised reed" will explain the reason, so far as we are concerned. God's purposes of mercy toward precious souls are ever beyond our expectations. Last Sabbath afternoon seven persons were baptized. Four were members of one family—My O Katsu San, her aged father and mother, and her brother. The others were a man about fifty years old, a young man, and our helper's wife. It was a time of deep interest to us all. Others have asked for baptism, but we do not feel sufficient confidence in their sincerity; at least, we think it well to wait longer.

This is the day for our woman's meeting. I began it especially for the benefit of Deguchi San, the Bible-woman whom I brought from Tokio, the helper's wife, and O Katsu San. If others come in we are glad, but do not design it for a meeting for beginners, strictly. These three women seem to be greatly interested in the Bible lesson, and are evidently growing week by week. Last week three men were present. They knew it was a meeting for women, but came evidently intending to stay. I felt that they came for a purpose, and was glad to see their earnest and at times intense interest. We were studying the fifteenth chapter of John's Gospel, and it was inspiring to us all. To-day, one came again, and, in conversation with him, I was convinced of what I had suspected before, that he feels deeply his need of a Saviour, and is being strongly wrought upon by the Spirit. He is one of my daily pupils, and has been somewhat interested in the truth from the first.

A woman came to ask if Annie might teach her little son. She was told of the meeting, and seemed glad to come. To-day she said, "When I came to ask about my son I did not know of this truth, and now I see that God led me here to hear about His love." The case of O Katsu San is most comforting and delightful. She seems so eager to drink in the truth, so thankful to God for the

precious message, and so ready to do what she understands to be right. I am already praying for another woman to take her place in the house work, so that she can have more time to study, and also to go with Deguchi San into the neighborhood where she used to live, and where we have a preaching place, to begin work among the women there. . . . .

I wish you could come and see how we live and work day by day. You want to see both sides of the picture, I am sure, and so I will invite you to go to school with me one morning. You will not understand what the children say as they run after us, and I shall not mind, because it will be so pleasant to have a visitor from home. But *this* morning, as I went alone, with a heavy heart (a little homesick, I fear), when the children called out after me, "*Ho jin!*" "*Ijin!*" (foreigner, stranger), I could not keep back the tears. To be a stranger is enough, but to have a crowd of children call it after one is sometimes one drop too much. But we will enter my class-room. There are five young men in the first class that we hear. They have read Chinese classics and various English books. We will watch them closely as they read an exercise in which the name of God occurs several times. They *hate* to speak the name. They laugh most derisively at the idea of one God, and ask most absurd and sometimes wicked questions. It is painful in the extreme to meet this day after day. You feel that the whole atmosphere of the school is emphatically *heathen*.

But as we have so many things to talk of, let us return to our stopping place in Hikoso Machi, and sit down for a long visit. We have the school, the plan for training Bible-women, the plan for keeping open three preaching places with two men, &c., &c., to talk over. Then there are so many things about home affairs that I want to ask about. But before we have done talking it is time for evening prayers. Shall we have prayers in English with our visitor, or in Japanese, as usual? I suppose you will say, "Just as usual," and so we will sing "*Waga furnsato no sumika wa*," &c. (My home is in heaven), and read and comment upon a chapter in Acts. After prayer we are too tired to talk more, and are thankful for rest. Surely a visit would be delightful!

A NEW GIRLS' SCHOOL UNDER THE GOVERNMENT.

Miss Eldred writes of the anticipated removal of one of the native teachers at Tokio, to a position of apparently greater influence, for which she has been prepared in our mission.

"Mrs. Sakurai is recognized in the city as a superior woman and teacher, and a few weeks ago some officials from the government educational department went to her and asked her to take the position of principal in a large girls' school which they thought of

opening in Sapporo, a city on the island of Yezo. There is already a large boys' school there, and a girls' school was started a few years ago, but with native heathen teachers It became a perfect nest of wickedness, and was finally abandoned. Now they wish to open another school, with a Christian lady at its head, and they also wish a lady missionary to work in the school, teaching both English and Christianity. Strange to say, they seem willing to acknowledge that Christianity may have a purifying effect on the workings of the school.

"Mrs. Sakurai told the officials that she did not wish to work in the employ of the government. They then told her that they would open a school in Sapporo, with a hundred scholars, support the school in all ways for ten years, and then leave it in her hands as her school, if she would go and teach in it from the first. She has decided to accept the last offer, and wishes to go to Sapporo late in the fall. It is not necessary for her to go immediately, as the buildings are not put up yet."

IMPORTANT MEETING IN TOKIO.

THE following account of the celebration of the translation of the New Testament into Japanese is from the pen of a native Christian:

"I was very glad to inform you that we were so enjoyed with the meeting on this Monday or 19th of April. Fortunately the weather was very pleasant and clear. The meeting held at Tsukiji in Tokio. We went there on the two o'clock train in the afternoon. We took one hour; rode from Yokohama to Sinbashi. We arrived there just three o'clock. Then we took *jinrikishas* and rode to the Sinsakaibashi Church where the meeting was kept. It is less than a mile from the railway station. Meeting began at half-past three o'clock. We reached there just the time that it was nearly to commence. I will tell you what meeting it was. Subject of that meeting was the thanksgiving meeting for completion of the New Testament translation. It was the very important meeting for all, particularly for Japanese Christians. The Testaments were made up in very easy style, and were printed with Japanese *herakanas*. Women and children who can read them, surely can be able to understand, while many books are too difficult for them. I suppose no doubt you will think how glad ignorant Japanese must be to have God's precious words in such easy books, but I am sorry to say, they do not like to read them. Very often they despised them, when we gave them for read and believe.

"The meeting was opened with Japanese hymn. All stood up

and joined to sing and praise God with thankful heart. Very first sermon was Dr. Brown. He had read the Bible in English. After this Mr. Pipple offered the thanks by prayer. Next thing we sung a hymn again. Then Dr. Verbeck preached about the early part of the Bible translation works in the world, how many Bible Societies are existing in the world, which is the largest one, and how much money are paying for spreading the gospel, &c. We sung again. Then Dr. Hepburn took his turn, he was going to preach with his own words, and told about the labor of translating the New Testament in Yokohama. Who were the members of that society, and how many years it took of translating it into Japanese. He mentioned the names of each member and its Japanese helpers. He said, among the Japanese helpers, who called Mr. Matenyama was a chief helper of the work. Completion of the New Testament translation lasted for five years. I think it was done very quick to finished of that large volume. He did pretty long and interesting sermon, but I am sorry I could not remember whole, so I could to explain only a part of it. Next thing Mr. Okuni, a Japanese minister, who was one of the Bible translating helper of early part of the work, preached about the celebration of finishing the work, and also the powerfulness and goodness of God's almighty words. He is one of the noted preachers among the Japanese. Last thing Mr. Ogawa offered the prayer for closing a meeting. Then the time was about six o'clock. You know that meeting lasted nearly two hours, sometimes we got tired to hear such long sermon as this. But that day's made me so interested that I wished to hear more. You imagine how interested and pleased we were. We returned home with hearty gladness and joy. I suppose I make you tired because I write long but uninteresting one. Please read this with patience. But I hope you will enjoy with us by reading our unfully explained writing about the meeting. I request you to offer thanks to God for Japanese believers who now have whole New Testament in our own language. Hence we can find every part of the New Testament in our own words. We must be very thankful for that course. In return we must do good for our Saviour who has done much for us. We must lead many to get the water of life freely. Every one can get it if they want it to drink. Bible says, 'And the Spirit and the bride say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.'

"Pray for our country and native Christians. Lately the mission works are going on very hopefully in every part of Japan. Pardon my careless writing and broken English. I hope you will accept my poor writing with love.

"I am truly yours, C. KIDERA."

FACTS ABOUT JAPAN.

POSITION.—From 26° to 52° N. Lat., and 128° to 151° E. Long.

DIVISIONS.—Four large islands, Niphon, Sikok, Kiusiu, and Yezo; besides, about 3800 small ones.

AREA.—266,500 square miles.

POPULATION.—33,110,825, in 1872.

CLIMATE.—"June, July and August are the months of rain, which sometimes descends in unceasing torrents. The months of October and November are the pleasantest and most genial of the twelve." The thermometer sometimes rises to 96° in the shade in summer, and sinks to 18° below zero in the northern parts in winter.

AGRICULTURE is the chief occupation of the Japanese. Their farms are models of order and neatness. "Wild animals scarcely exist in Japan, in consequence of the universal cultivation of the soil."

LANGUAGE.—Written and spoken.—For the former, the Chinese ideographic symbols are used almost exclusively in state documents and the higher class of books. A phonetic alphabet, invented about 810 A. D., is also in use. The spoken language is altogether different from the Chinese. It is "one of the softest tongues out of Italy, and is not very difficult of acquisition."

LITERATURE.—"Abundant and various, including works on history and science, encyclopædias, poetry, prose, fiction, and translations of European works."

PROTESTANT MISSIONS.—Reformed Church of America, began 1859.

American Presbyterian Church, 1859.
United Presbyterian Church of Scotland, 1874.
Cumberland Presbyterian Church.
American Protestant Episcopal Church, 1859.
American Methodist Episcopal Church, 1872.
Methodist Episcopal Church of Canada, 1873.
American Board, 1869.
American Baptist Church.
English Baptist Church.
Lutheran Church.
Church Missionary Society of England.
Society for the Propagation of the Gospel (English), 1873.
Edinburgh Medical Mission.
Evangelical Association of America, 1878.
Newton Mission.
Woman's Union Missionary Society, 1871.

American Bible Society.
British and Foreign Bible Society.
British Chaplaincy at Yokohama.

MISSIONARIES UNDER THE PRESBYTERIAN BOARD OF FOREIGN MISSIONS.—*Yokohama*, James C. Hepburn, M.D., and Rev. George W. Knox, and their wives.

Tokio, Rev. O. M. Green, Rev. William Inabrie, Rev. T. T. Alexander, and Mr. John C. Ballagh, and their wives; Misses Kate M. Youngman, Frances Gulick, and Carolyn Eldred.

Kanazawa, on the Japan Sea, about 180 miles northwest of Tokio, Rev. Thomas C. Winn and his wife, and Mrs. M. C. True.

Of the ladies mentioned, Mrs. Hepburn, Mrs. Ballagh, Mrs. Alexander, and Mrs. True, represent the Woman's Foreign Missionary Society; Mrs. Winn and Miss Eldred, the Woman's Board of the Northwest; Miss Youngman and Miss Gulick, the Ladies' Board of Missions, New York. Miss A. K. Davis of Pittsburgh, Pa., and Miss Alexander of Washington, D. C., have been appointed for Japan, and will go out under the care of the Woman's Foreign Missionary Society.

BOOKS ON JAPAN.

Japan, Historical and Descriptive. C. H. EDEN. $1 00.
Life and Adventure in Japan. E. WARREN CLARK. $1 25.
Mikado's Empire, The. WILLIAM ELLIOT GRIFFIS. $4 00.
Sunrise Kingdom, The. MRS. J. D. CARROTHERS. $2 00.

"YOU REMIND ME OF THE BAT."

LET me tell you something that our Bible woman, Wong mama, related to me the other evening. A Chinaman, who within the last few months had been going to their house quite often, seemed really interested in learning all he could of our Father in Heaven, and His Son, Jesus; and in reading the Christian books that her son-in-law gave him. But they learned that his business was a great hindrance to his becoming a Christian, for he belonged to the class who chant prayers and burn incense in the most orthodox manner; and whose services are in constant requisition at feasts and funerals, in sickness, or upon any special occasion when unusual attentions are to be paid to the gods or the ancestors.

He acknowledged that all he did was "empty," and that he only engaged in it to "deceive cash out of people," as he expressed it, and that he intended after the new year to seek honorable employment. Not long after, two old women called to see Wong mama, this man being present, and they began to talk of

incense burning as if they were somewhat doubtful of its efficacy. He at once joined in the conversation, saying all he could to strengthen their faith in incense and idols, very like those of old who cried out, "This, our craft, is in danger to be set at naught. Great is Diana of the Ephesians!"

Wong mama listened at first in sorrow, but soon in indignation. and when she could no longer hold her peace, she turned to the man saying, "You remind me of the *bat.*"

"Remind you of the *bat!*" said he. "What do you mean by telling me that I remind you of the bat?"

"Don't you know," said she, "that the lion is king of beasts, and the imperial phenix is king of birds? When the lion calls, all the beasts bow down, but the bat draws in his feet and flaps his wings and says, 'I'm not a *beast.* I'll not bow down to *you.*' When the imperial phenix calls, all the birds bow down, but the bat draws in his wings and puts out his feet, and says, 'I'm not a *bird.* I'll not bow down to *you.*' And so, you remind me of the bat."

She did not think best to draw any inferences for him, while she felt quite sure that he understood her meaning, she feared that she had displeased him. A few days after, however, on meeting him here in Soochow, he seemed very glad to see her. "Why don't you come to see us?" said she. "My son-in-law does not forget you." Answering her very pleasantly, he assured her that he would come after his return to Mohtoh, where they both live. And now she is more hopeful about him. May he not only not bow down to either, but giving up the phenix with his incense, and candles, and "vain repetitions," may he yield his homage to the lion of the tribe of Judah!—*Mrs. G. F. Fitch, in Woman's Work in China.*

Miss Blunt, Futtehgurh, India, writes: ". . . After hearing how many ladies pray for me, personally, and bear my work on their hearts, I feel inspired to begin my 'sowing' with fresh spirit and zeal. . . . Since writing my annual report my numbers have increased. About six new pupils have begun studying with me, and show a desire to learn. I hailed each as a Godsend, for I had been praying for an increase. . . . When I first began my weekly Bible reading, it was with three old pensioners, some five years ago. Now all have gone, and what record they have borne to my instruction and what fruit they gathered from it, the last day alone will reveal. I do not look for immediate results, knowing that they must *surely* come in His appointed time, and not a moment earlier."

At Home.

WHAT WAS THE MATTER?

FOR AUXILIARIES.

"THERE seems to be something wrong with our society. I cannot tell what it is, but there does not seem to be the *life* in it that there is in other societies of which I hear. Now, the —— society was formed at the same time that ours was; it has about the same number of members; they hold their meetings just as we do; we raise as much money as they; it seems as if our society were exactly like theirs, and yet—with such a difference! They seem to be so much more *alive* than we are, and their life seems to take hold of every member so much more than ours does."

"Have they not, perhaps, a more interesting object for their efforts than you have?"

"Oh no. We have had from the beginning one of the very best missionaries in the whole field to support, and she writes regularly to us. They, on the contrary, have had several changes in theirs, on account of sickness, and consequent return home, &c., though they have had one now for a year or two who satisfies them fully. But it never appears to have made any difference in the society, whether they had or not—they go right on, growing in zeal and interest all the time. I wish you would come to one of our meetings, and see if you can tell where the trouble is."

"I will; and then we will go together to the meeting of the other society,—when the day comes for that."

So it fell out that Mrs. Horton and I entered the parlor of the ——th Church on a bright Thursday afternoon. As we came up the steps, Mrs. Horton said to me, "We are so fortunate in having such a good place for our meetings—the room is so cheerful and quiet—as private as our own parlors, and yet large enough for all the women of the church, if they would only come."

About thirty ladies were there, the president in the chair, the secretary by her side; everything orderly and well arranged. The meeting was opened by the singing of a hymn and the reading of a psalm—the latter not selected apparently with any object, but as good reading for any occasion. Then ensued a pause, of perhaps two minutes—though it seemed much longer—during which some heads were bowed, some eyes closed, some half open to see what others were doing (my own were intentionally open, to take in the whole situation, as I was there in the character of a close observer); some faces wore a solemn look, others merely vacant—until a sort

of rustling and stirring and clearing of throats indicated that the meditation, prayer, whatever it was, had come to an end. After the minutes of the last meeting were read, stating that that meeting was opened with "religious exercises, as usual," (!) a deeply interesting letter, from the missionary of the society, in China, was read. Several times in the course of the letter, the request was reiterated, with great earnestness, that the society would pray for the writer in her special needs; and once their prayers were particularly asked on behalf of some native Christians who were undergoing great trial and privation on account of their faith.

When the reading of this letter was ended a sort of murmur went around to the effect that it was "a nice letter," "an interesting letter," &c., and no more was said about it.

A discussion followed about the funds in hand, and those yet to be raised, and a plan was very eagerly talked of for holding a strawberry festival whereby to raise an extra fund for the famine sufferers, with the added object of making people sociable and having a good time. The singing of the long-metre doxology finished the hour.

As Mrs. Horton and I went down the street, I said, "Is that about the way your meetings are usually conducted?"

"Yes," she said, "that is just as they always are—one is a specimen of the whole. Don't you see something wrong, yourself?"

"I think," said I, "that it is like the dry bones in the valley of old—very dry—but yet I believe they can be breathed upon, and made to live. Let us wait till after the other meeting before we talk about it."

There was no pretty parlor at the old-fashioned church to which we went for the other meeting—the society met in the corner of the lecture-room, with empty benches stretching away, and suggesting the idea of the many that were absent, rather than the few that were present. Yet somehow there was a cheeriness about the corner where the ladies were gathered in animated talk over a map which had just been unrolled and hung up. Here were about the same number of ladies as at the other meeting, but they seemed twice as many for the busy interest displayed. The meeting was soon called to order, a hymn was sung, and a passage from Isaiah, and also from one of the Gospels, was read, each fitting the other. Then the president brought to the Master, whom she evidently believed to be present there with them, the needs of the hour for themselves, as His servants doing this work for Him; for the missionary, who was representing them in India, and for the poor dark souls whom she was trying to lead from their darkness into light She did not, in her prayer, go all round the universe first, with sweeping generalities of petition, and then gradually narrow the

circle until at last she came to the centre, and reached the little kneeling company whose wants she was voicing. She asked very simply and directly for what *they* needed in the way of strength and wisdom and blessing, for just this working which they were seeking to do for the Master's own glory, and for what their missionary needed in her life and labor. It was not a long prayer, it was brief, simple, and from the heart. She did not "make a prayer"—she *prayed.*

These ladies, too, had a letter from their missionary—and, as is true of almost all such letters, it also contained requests for prayer and statements of special need. After it was read, a little business talk followed, on some points connected with the treasury, and the disposition of some extra funds which had unexpectedly come to them.

Then the president said, "You have heard in our letter from Miss D. some earnest appeals to us to remember her and some of her pupils in prayer. We must carry these requests home with us to our closets, but, as you know, it is our custom, in such cases, also to bring them together, to our Father. Mrs. Truman, will you lead us in this?"

In very simple, unstudied language, without circumlocution or formality, the prayer for the needed blessing was offered, and none could doubt that it found its way straight to the ear of Him on whose promise alone it rested.

The only other thing done at this meeting was the appointment of some one to write the regular monthly letter to their missionary—this being the habit of these good women, and it being understood that one general letter to all would be sufficient answer. When this was settled, the doxology was sung—as in the other meeting—but somehow audible *praise* sounded better when there had been audible *prayer.*

I said no word to Mrs. Horton, as we walked away from the church. I waited. The contrast, to my own mind, was so striking and so painful that I could hardly put it into words. Presently my companion looked at me, sighed, and said, with a sort of awe, "How those women prayed!"

"Yes," I said, "and yet their prayers were neither eloquent nor powerful, except in their simplicity. *They only just asked for what they wanted.*"

"I wonder," said she, slowly, "if that's the matter with our society—that we do not do this. Yet," she went on more briskly, "we do pray silently, you know. We have a few moments always of silent prayer. Why does not that do as well? It is a matter of the heart, after all."

"I will only ask you one question in reply," I said. "DOES IT?

Has your silent prayer the effect upon yourselves—upon your own spiritual life—upon your meetings—upon your missionary—upon your wants in general, that such united, audible prayer as that we have just heard produces? I think, dear Mrs. Horton, you need look no further for the cause of the difference between your society and this other one. I can only beg you to try this other plan, and see if your dry bones do not come to life. They may shake uncomfortably and discontentedly at first, but vitality always stirs, and vigorous, earnest spiritual life will follow. Try the experiment. Begin your next meeting, no matter what it costs you, with an audible prayer, if it is only the blessed Lord's Prayer."

"I do believe I will," she said, thoughtfully, "only I shall have to pray a great deal by myself first, before I can get strength to do it."

Reader, how is it with *your* society? Is there any lesson for you in these contrasted pictures?

A MISSIONARY MEETING AT A GIRLS' BOARDING SCHOOL.

BY A VISITOR.

THE last Sunday evening in May was devoted to missions, and as it was the final meeting of the school year, the girls were anxious to make it particularly interesting. There were different bands in the school, following the denomination to which the girls belonged. The Presbyterian band, comprising twenty-eight girls, assembled. After singing, reading, and prayer, the reports of the treasurer and secretary were read, and the meeting was opened to all the members, each of whom had a few words to say in relation to Africa, which was the topic of the month.

They spoke of the geographical position and divisions of the continent, the extent of its civilized territory, the mission stations therein, the condition of Central Africa, its numerous tribes, the slave trade and its pernicious influences. Then the life-long labors of Dr. Livingstone and other missionary explorers, and the effect of their discoveries on the civilization of the tribes, were talked of in a concise and entertaining way.

The exercises closed with earnest prayers by the girls for the enlightenment of this people "sitting in darkness," and for the success and encouragement of those laboring for and with them. The contributions of the year amounted to $60, part of which were sent to the Woman's Foreign Missionary Society, Philadelphia, for the purchase of maps for the school at Sidon. The hour we spent together was full of interest, not only because of the sub-

ject, but also for the zeal and readiness with which this little band of school girls entered into the work.

SONNETS ON PRAYER.

I.

LORD! what a change within us one short hour
  Spent in Thy presence will avail to make!
  What heavy burdens from our bosoms take!
What parched grounds refresh as with a shower!
We kneel, and all around us seems to lower;
  We rise, and all the distant and the near
  Stands forth in sunny outline, bright and clear.
We kneel, how weak! we rise, how full of power!
  Why, therefore, should we do ourselves the wrong,
  Or others, that we are not always strong?
That we are ever overborne with care?
  That we should ever weak or heartless be—
Anxious or troubled—when with us is prayer,
  And joy and strength and courage are with Thee?

II.

When hearts are full of yearning tenderness
  For the loved absent, whom we cannot reach
  By deed or token, gesture or kind speech,
The spirit's true affection to express;
When hearts are full of innermost distress,
  And we are doomed to stand inactive by
  Watching the soul's or body's agony,
Which human efforts help not to make less;
  When, like a cup capacious to contain
The overflowings of the heart is prayer,
  The longings of the soul are satisfied;
The keenest darts of anguish blunted are;
And though we cannot cease to yearn and grieve,
  Yet *here* we learn in patience to abide.

—TRENCH.

"THE Lord has not commanded us to bestow in charity any specific sum. That which is acceptable with Him is the *duly proportioned* amount given with a cheerful and willing mind—not the particular amount itself irrespective of the principle from which it proceeds. What portion of our substance is devoted to the cause of missions? Is it so disproportionate to our 'increase' that we should blush to place it in the Lord's hand, were He personally present to receive it? . . . If our hands are His, the labor of our hands is also His; and if our minds are His, the earnings of knowledge, thought, and reflection must be His likewise."—REV. J. P. CARTER.

IMPORTANCE OF FOREIGN-MISSIONARY LITERATURE IN THE SABBATH-SCHOOL.

A Paper read at the Annual Meeting of the Woman's Board of Missions of the Synod of Albany, at Amsterdam, New York, April, 1880. (*Published by request.*)

SUNDAY-SCHOOLS and foreign missions are contemporary powers of the Christian Church, and might this year celebrate a double centennial.

One hundred years ago, Robert Raikes of Gloucester (a name worthy of all honor in this centennial year), to check the deplorable profanation of the Lord's day by multitudes of lawless, ignorant children who disturbed church-goers with their rude rioting, engaged four women who kept dame school, for one shilling each Sabbath, to teach all he should send them the Bible and church catechism. This was the simple origin of the modern Sunday-school, which exerts to-day, wherever Christian civilization has penetrated, an influence beyond calculation upon millions who gather, in almost every clime and tongue—rich and poor together, science and rank enlisted—to sing the same hymns and study the International Lessons. And it may well be noted that the main agency by which Raikes' enterprise gained a permanent foothold throughout the globe (when not a few isolated attempts elsewhere had failed) was the public press, through which the able editor of the *Gloucester Journal* commended the scheme to all classes of readers, far and wide, from the cottage to the throne, and never ceased his advocacy until the practice became national.

One hundred years ago, while this wealthy philanthropist of Gloucester was still gathering scholars and promulgating plans for his little dame-schools, William Carey, a lad of nineteen, who had recently left his trade of shoemaking to minister to a handful of poor families connected with the Baptist denomination, published a pamphlet in England attracting attention to the subject of foreign missions. During his apprenticeship, silently brooding over the neglect of the perishing millions of heathendom, this boy-pioneer of our foreign-missionary literature had diligently laid the foundation of his famous linguistic career in India. For more than a decade (1780–1792) he wrote and published, and exerted all his personal influence to arouse his countrymen. He was regarded by most as a dreamer of strange dreams, a fanatic absorbed by a wild and hopeless project. But in 1792 a few poor men, moved by his persistent enthusiasm, met at Kittering, and with a subscription of £13 20*s.* 6*d.* founded the first of the great English Foreign Missionary Boards, whose vast network of auxiliaries spreads to-day all over Christendom, destined to belt the whole globe with lines of spiritual power, perchance before the century runs

through its remaining decades. *Both these grand enterprises were widely promulgated by a wise use of the printing press.* Yet the time of Raikes and Carey, in facilities and agencies for widespread evangelistic work, was nearer akin to the apostolic age than to the comparatively new world of the past fifty years. Travel was slow and infrequent. Men sailed the seas in little ships driven by the wind; on land they went afoot, on horseback, or in the lumbering coach. The steam-press issuing the daily newspaper, cut and folded at the rate of twenty-five thousand an hour; our present cheap and rapid postal system; the lightning express; mammoth transatlantic and Pacific steamers; ocean cables bringing the continents almost within earshot of each other,—are scarcely half a century old. Roads have been made, mountains tunnelled, distance annihilated, commerce quickened, within a few short decades. The nations are to-day buyers and sellers at a common market; the treasures of Japanese art adorn our drawing-rooms; the industries of India furnish our wardrobes; the fruits of the tropics add variety to our tables; the beverage of China is a common necessity in the poor man's dwelling.

When the constant opening of new railroads is bringing even the remotest inland districts of Asia and Africa into direct steam and telegraphic communication with the whole civilized world, it is hard to decide "*who* is our neighbor." National isolation is a fact of the past. Society in practice recognizes perforce the solemn truth that "God hath made of one blood all nations of the earth."

How marvellously has Providence overruled war, science, exploration, invention, even man's greed for gain, in multiplying the agencies and enlarging the sphere of this nineteenth-century church! Asiatic Turkey is under the protectorate of England. Japan, once most exclusive of nations, to-day welcomes foreign civilization. China meets us on the Pacific coast. Anglo-Saxon ideas, through the open gateway of the English language, pour in upon the educated young brahmins of India. Sons and daughters of the nobility of the East and of the West are intellectually and morally amalgamated in the Protestant schools and colleges of England and America. The decay of Oriental despotism, the outgrowth of ancient superstitions, is impelling the future rulers of Africa and Asia in the direction of Christian civilization.

How much has already been accomplished! Decade after decade the gains have multiplied by geometrical progression,—Anglo-Saxon energy working and reaping in every part of the globe. Ancient barriers are thrown down, wide doors are open, the sluggish current of semi-barbaric life quickened by the mighty impulse of religious truth. The Bible has been translated into more than two hundred dialects; millions of "leaves for the healing of the

nations" are scattered annually; the leaven of our educational mission centres permeating all social life; the elevation of woman rapidly pushed forward. The great world-harvest is ripe for the sickle. Patient effort and united prayer have not been fruitless. The reaping time is begun. Already the dawn of the millennial day is upon us. Station after station reports rich spiritual outpouring and unprecedented ingatherings. The work has outgrown the laborers. The pleas for reinforcement are heart-rending. Hundreds of promising openings must be left neglected all along the frontier line of operation. Broad fields lie waste while scores of hopeful converts are forced into other pursuits—"for how shall they preach except they be sent?"—even after long years of faithful training on the part of the missionaries.

Apostolic consecration and liberality must be added to the accumulations and facilities of our nineteenth-century church. The vast magnitude of present responsibility demands new nerve and vigor; workers ardent without fanaticism, resolute without headiness, clear in intelligence, benevolent in emotion, liberal by education. The rising race will require a new furniture of ideals and spiritual gifts which we must stretch ourselves in a degree to realize. Courage and constancy must be rooted early and deep by reading, habit, and prayer; for soon upon the *listening* souls of the coming church will surely fall the inspiration of that angel summons to spiritual conquests greater than any age before their own has been prepared to win. The children of our day must furnish *many* heroic living stones, whose life motto shall be, "Africa for Christ!"—thousands of Halls, willing to work their passage to Asia, if in no other way they can get there, to preach the gospel. Thus shall arise a generation to fulfill and inherit the sure word of prophecy so swiftly, steadily drawing nearer: "The kingdoms of the world are become the kingdoms of our Lord and of His Christ, and He shall reign forever."

But "through the ages one unceasing purpose runs." Early childhood is passive and ductile—largely the product of its surroundings—fitting unresistingly into its allotted niche. This next generation is in close organic relation with our own. As the impulse and contagion of the past mould the present, so the subtle breath of our standards and enthusiasms is now in process of transmission, unconsciously shaping the coming race. But these spiritual ministers of age to age have also their conscious outlets. "Every wise woman buildeth her house with her hands," and it is the privilege of women leading to-day ordinary quiet lives, but great in faith and prayer, to set in motion many things which the children playing, studying, growing up about them will perfect.

As in almost every city of the then civilized world the Jewish

synagogue afforded the early gospel preachers opportunities and an audience, without which the first spread of Christianity must have been seriously retarded, so, by divine ordering, the peculiar character of the modern Sunday-school is well fitted to be one of the most hopeful agencies for the immediate and rapid progress of our foreign missionary work; while its literature, sent weekly into all the homes of our denomination, is a vehicle for diffusing information and stimulus which it is not easy to over-estimate. "The English navy," it is stated, "has been largely manned by boys who in early life read the biography of Nelson," and the foreign field of our church will as surely be manned, ten years hence, by those whose early imaginations have been drawn to it by such lives as Moffat's, Duff's, and a score of others in Christ's service abroad.

The children's magazine, edited by a committee composed of the six women's organizations, and published under the auspices of the Board of Foreign Missions, will furnish monthly to our little ones illustrated information in as cheap and attractive a form as possible, opening new outlets for their childish fancies beyond the mountains and the seas, seeking to cultivate a world-wide interest, and to excite youthful emulation by stories of heroic lives and deeds. Let us then not be chary of labor or expenditure in this union effort to lay the facts and needs of the work deep in the retentive memories and quick sympathies of the children of our denomination. Let missionary magazines be introduced also into the older classes, and a foreign missionary department be added to all our Sabbath-school libraries. Let each do what she can in this direction, and do it quickly, before our scholars become men and women, with older hearts and more worldly ambitions.

A picture in a late illustrated weekly attracted attention; it was entitled, "THE FIRING OF FURNACE No. 1," representing the reopening of our American industries. The interior of a great factory was shown; the machinery at rest; the coal back of the open furnace door, prepared but unlighted; an upper group of ladies and gentlemen in the foreground; below the gaunt faces of an eager, rushing crowd of workmen; and "in the midst"—with burning taper in her tiny hand, and every line of the baby figure full of hushed, solemn responsibility—a little maid. So Israel's prophet-seer, graphically describing the millennial triumph, assigns the leadership of the anointed host, not to the kingly lion nor to the powerful, wily leopard, but to a little child. All the accumulated materials of the century, the thought and silent forces of the past, are to-day stored up for the Church of Christ; but the complement of opportunity—the hidden fire—waiting for it, ready to be applied, must be put, by faith and prayer and untiring effort, in the hand of each little child.

MEMORIALS OF FRANCES RIDLEY HAVERGAL.

We are indebted to Messrs. A. D. F. Randolph & Co., New York, for a copy of the American edition of this book, which the many friends of Miss Havergal will be glad to know has been issued by that firm. As we are told in the preface, "no attempt has been made to write a biography, but rather to allow her to relate her own life-story, a sister's loving touch uniting the several links." From her own pen we gather more of the inner life of Miss Havergal than any one else could give us, and the "sister's loving touch" has well supplied the connecting links. Those who are at all familiar with the writings of Miss Havergal need not be told that the book is full of interest and inspiration from beginning to end. A fine engraving of her expressive face greets us as we open it, and is a source of gratification to us on this side the water who were not permitted to see her. Of this picture her sister writes in a private note, "it is not satisfactory to her family; it does not give her fairy figure and sunny smile, and all say it makes her twenty years too old."

TO THE TREASURERS OF AUXILIARIES.

The treasurers of many of our Presbyterial Societies have been annoyed by their inability to render a perfectly accurate report at the end of the year. This has been caused by the failure of some of their auxiliaries to send their money through the proper channel; and those societies which have neglected their own duty have probably been the first to complain of the inaccuracies.

In order to remedy this evil, will not every auxiliary in connection with a Presbyterial Society direct its treasurer to send its money in future to the Presbyterial Treasurer, at the regular stated times which she has appointed? And be sure to tell her just what it is for, if the auxiliary has a special object. Each society is supposed to be familiar with its own work, but it is impossible for those at head-quarters to keep in mind the objects of support of all societies, where these are numbered by hundreds, and much time is wasted in referring to the records, in order to be sure that a contribution is rightly appropriated, which half a dozen words from the sender would save.

It may seem useless to repeat these suggestions as often as we do, but so many appear to have skipped them in former readings of the magazine, that we find it necessary to call attention to them once more, and a careful regard to them will be a real favor to those concerned.

THE July number of *The Gospel in all Lands* begins a new volume, with a new publisher, Rev. Eugene R. Smith, 64 Bible House, New York.

THE second series of the *Monthly Letter*, published by the Woman's Foreign Missionary Organizations of the Presbyterian Church, will begin with October. Price 25 cents a year. Mailed to one address, 5 copies, 75 cents; 10 copies, $1. Remit in one-cent postage stamps, or post-office order, addressed to Mrs. J. L. Graham, 23 Centre Street, New York.

IT has been thought desirable by the Executive Committee of our Society to hold a meeting for ladies during the session of the Presbyterian Council, which will convene in Philadelphia the last week in September. This will be an informal meeting for conference in regard to Woman's Work in Foreign Missions, and opportunity will be given for brief reports of the work in the various branches of the Presbyterian Church which are to be represented in the Council. No special invitations will be sent out, but all ladies interested in the subject are cordially invited to attend. Notice of the day, hour, and place, will be given in the newspapers, as the time approaches.

A LADY offers a prize of an Oxford Teacher's Bible (the best kind) to the girl or boy who secures, between now and January 1, 1881, the largest number of subscribers to *Children's Work*.

PLEASE send only *one-cent* postage stamps when fractional parts of a dollar are remitted in stamps for subscriptions.

NEW AUXILIARIES.

AUXILIARIES.

Erie Pres., Edinborough, Pa.
Erie Pres., Stoneboro', Pa.
Northumberland Pres., Danville, Pa., Grove Church.

BAND.

Plymouth, Ohio.

NEW LIFE MEMBERS.

Ahl, Mrs. Dr. John
Ayers, Mrs. Matilda
Bliss, Mrs. O. J.
Crandall, Mrs. Louis Stanley
Dodd, Mrs. Moses W.
McKain, Miss Maggie
Marshall, Mrs. A. B.
Mateer, Mrs. E. J.
Park, Miss Nellie
Pomeroy, Mrs. Mary A.
Richards, Miss Sadie
Thompson, Miss Annie

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from July 1, 1880.

[PRESBYTERIES IN SMALL CAPITALS.]

BALTIMORE. — Baltimore, Brown Mem. Ch., Mrs. Henderson, Dec. thank-off., $10, Miss. sch., $10 77 ($20 77); Emmittsburg (of which $30 sch'p, Kolapoor), $37 50; Hagerstown Aux., $15, Idaho Bd., $5 ($20), for Miss'y Nez Perces, . . $78 27

BLAIRSVILLE.—Beulah Aux., for Miss'y, Kolapoor, $43 50; Blairsville Aux., sch'p Bogota, $28 52, sch'p Oroomiah, $18 ($46 52); Braddock Aux., $10; Congruity Aux., $17; Greensburg Aux., for Miss'y, $25; Harrison City, $5; Plum Creek, $14 43, ... 161 45

CARLISLE. — Chambersburg, Falling Spring Ch., for Miss'y, Syria, $2, Miss'y Africa, $1 25, Mexico, $1 ($4 25); Harrisburg, Westminster Aux., Oroomiah Hospital, $20, Miss'y Africa, $20 ($40); Newville Aux., for L. M., $25, . . 69 25

CINCINNATI.—6th Ch. Aux., $3; Mt. Auburn Aux., for Miss'y Mexico, $150; 1st Ch. Walnut Hills, $32; Pres. Soc., Dec. thank-off., add'l, $2 50, ... 192 50

CLARION.—Sligo Aux. ($37 proceeds of miss'y quilt), . 50 00

CLEVELAND. — Cleveland, 2d Ch. Aux., $30, Euclid ave., $5 40, Dec. thank-off., . 35 40

COLUMBUS. — Columbus, 1st Ch., Little Ones for Jesus, $21 28; London, Finley Bd., for nat. tea. India, $12 50; Lower Liberty, for zenana visitor, $11; Worthington, for same, $10, . 54 78

DAYTON.—Blue Ball Aux., $11 15; Eaton, Boys' Bd., $4 63; Franklin Aux., $7 25; Oxford Fem. Sem., Soc. of Inquiry, $30; Springfield, 2d Ch. Aux., 2 schs., Saharanpur, $20; Troy Aux., for sch. Mexico, $53, . . 126 03

ELIZABETH. — Elizabeth, Westminster Ch., Mrs. Hugh Adams, for two boys India, *special*, $60; Lamington Aux., for Miss'y Africa, $41 25; New Providence Aux., sch'p Shanghai, $23; Plainfield Aux., for Miss'y Brazil, $66 15; Summit, Central Aux., sch'p Dehra, $30, . . . $220 40

ERIE.—Fairview Aux., . 31 00

HUNTINGDON.—Altoona, 1st Ch. Aux., $33; Birmingham Aux., $10; Clearfield, Mrs. H. S. Butler, $5; Huntingdon Aux. ($25 for Miss'y Ningpo), $50, Lilies of the Valley, $8 58 ($58 58); Hollidaysburg, Band of Hope, $17; Mifflintown, for Miss'y Ningpo, $27 45; Pine Grove Mills Aux., $28 58; Williamsburg Aux., thank-off., $13 50, ... 193 03

KITTANNING. — Apollo Aux., $32 48, Hopeful Bd., $2 61, Faithful Workers, $2 41 ($37 50), for Miss'y India; Clarksville Aux., sch'p Kolapoor, $30; Glade Run Aux., for Miss'y India, $12; Leechburg Aux., for Miss'y Siam, $25, ... 104 50

[$36 from Srader's Grove Aux. was omitted by mistake in the July number of *Woman's Work*.]

LACKAWANNA.—Canton Aux., $5 49; Carbondale Aux., $4; Dickson, S. S., sch'p Allahabad, $5; Franklin Aux., $10 55; Harmon Aux., $5; Honesdale Aux., sch'ps Beirut and Oroomiah, $30 15, Busy Bees, $4 14, Hopeful Workers, for Benita, $5, Yakoot Barakat Bd., for Beirut, $20 ($59 29); Kingston Aux. for sch. Syria, $21 98; Langcliff Aux., for sch. Syria, $8 85; Liberty Aux., $3 95; Monroeton Aux., $6 25; New Milford Aux., $3 93; Plymouth Aux., sch. Syria,

$20 50; Scott Aux., $18 80; Scranton, 1st Ch. Aux., for Miss'y, India, $75; Scranton, 2d, Aux., $15 51; Stevensville Aux., $4 33, Bd., $1 95 ($6 28); Susquehanna Aux., sch'p, Tokio, $3 36; Sylvania Aux., $7 50; W. Pittston Aux., sch'p Beirut, $15 77; Wilkesbarre, 1st Aux., for Miss'y Kolapoor, $100; Wyoming Aux., $5, . $402 01

LEHIGH. — Allentown Aux., $12; Easton, 1st Aux., for Bogota, $25, Y. P. Bd., for zenana work, India, $25 ($50); Hazleton Aux., sch'p Bangkok, $25 30; Hokendauqua, Cheerful Workers, $1 37; Mauch Chunk Aux., sch. Syria, $22, Little Workers for Jesus, sch'p Allahabad, $20, G. F., $20 ($62); Pottsville, 2d Aux., $16; Reading, 1st Aux., sch. Syria, $25; Stroudsburg Aux., $8, Faithful Workers, $7 27 ($15 27); Tamaqua Aux., $15 40; Upper Mt. Bethel Aux., $9 60, ... 231 94

LONG ISLAND.—Huntingdon, 2d Aux., ... 4 50

MAHONING.—New Lisbon Aux., sch. Saharanpur, $25, for L. M., $25 ($50); Youngstown, value of gift, Dec. thank-off., $1; Aux. 1st Ch., for Mexico, $49; Pres. Soc., Dec. thank-off., add'l, $2 50, ... 102 50

MARION.—Delaware Aux., $20, Y. P. Soc., $7, . . 27 00

MORRIS & ORANGE.—Boonton, Busy Bees, for work Benita, 31 55

NEWARK. — Bloomfield, 1st Aux., for Miss'y Canton, $64 75, sch'p, Canton, $15 25, Mrs. Silliman, for L. M., $25 ($105); Caldwell Aux., B. R. Canton, $40; Montclair Aux., for Miss'y California, $50; Newark, 1st Ch. Aux., $107, Y. L. Soc., $150 ($257), for 3 schs. and 2 sch'ps Syria; 3d Ch. Aux., for Miss'y Canton, $91; Roseville Aux., for Miss'y, Syria, $69 75; South Park Aux., for Miss'y Canton, $47 17; Central Ch. Aux., sch. Canton, $60; High st. Aux. (of which $25 from a member for L. M.), $72 18; Park Ch. Aux., $83 08; $875 18 less $36 50 expenses, ... $838 68

NEW BRUNSWICK.—Kingston Aux., for Gaboon Mission, $3 50; Trenton, 1st Ch. Aux., for Miss'y Japan, $225; Prospect st. Aux., 2 sch'ps Sao Paulo, $30, . 258 50

NEWTON.—Asbury Aux., for work Nez Perces, $8 70; Belvidere, 1st Aux., for zenana visitor Lahore, $22 50; Blairstown Aux., sch'p Canton, $15, Blair Hall Miss. Band, sch'p Yokohama, $15 ($30); Phillipsburg Aux., for zenana visitor, $100; Stewartsville Aux., sch. Saharanpur, $12 50; Wantage, 1st Aux., $8, 181 70

OTSEGO.—Cherry Valley Aux., $16 25; Delhi, 1st, $33; Oneonta, $8 75, for Miss'y Chenanfou, ... 58 00

PHILADELPHIA.—Old Pine st. Ch., Workers for Jesus, 2 B. R. India, $25, "Thank-off. for answered prayer," $25, Miss E. B. Foster, $5 ($55); 2d Ch., Mrs. Henry W. Biddle, Dec. thank-off., $100, . 155 00

PHILADELPHIA CENTRAL. — Green Hill S. S., for Miss'y Gaboon, $87 50; 1st Ch., Kensington, a member, $5; North Ch., Light Bearers, $10, ... 102 50

PITTSBURGH AND ALLEGHENY COM.—Allegheny, 1st Aux., for Persia and 4 L. Ms., $100, to be appropriated, $139 ($239); 2d Ch. Aux., $13 60; North Ch. Aux., for Miss'y Dehra, $37 85; Bellevue Aux., $6 95; Pittsburgh, 1st, Mrs. Dr. Brookes Dec. thank-off., $10; Shady Side Aux., for Miss'y India, $84 08, Y. L. Soc., sch'p Oroomiah, $30 ($114 08); E. Liberty Ch., Buds of Promise ($25 for Miss'y Kolapoor), $52 27, Mizpah

Bd., $25 ($77 27); Raccoon Aux., sch. Petchaburi, $46, $544 75

SHENANGO. — Clarksville Aux., sch. Lahore, $50 25; New Castle, 1st Aux., $30; Slippery Rock Aux., $11 80; Collection at Pres. Meeting, $14 78, ... 106 83

STEUBENVILLE.—East Liverpool, Cheerful Workers, $10; Madison, Loring Bd., $20 50; Richmond Aux., for Miss'y California, $15 72, 46 22

SYRACUSE.—Oswego, 1st Aux., 2 orphans Sidon, $50; Syracuse, 4th Ch., Standard Bearers, sch. Saharanpur, $25, ... 75 00

UNION. — Strawberry Plains Aux., ... 20 00

WASHINGTON. — Cross Creek Aux., for Miss'y India, $50; Hookstown Aux., $35; Lower Ten Mile, B. R. Canton, $25; Mt. Olivet, for Miss'y China, $27; Upper Buffalo, for Miss'y China, $31 25; Washington, 1st Aux., for Miss'y India, $75, Aux. & S. S. for organ, $68 94, Try Bd., for organ, $4 08, June Rose Buds, for 2 sch'ps Shanghai, $21 15, Harvest Bd., 3 sch'ps Mynpurie, $25, S. S., sch'p Panalla, $30, Inf. class, sch'p Petchaburi, $32 03 ($256 60); Washington, 2d Aux., for Miss'y China, $50; Wellsburg Aux., $12, Little Lights, $8 38 ($20 38); Wheeling, 1st Aux., for Miss'y Siam, $90 52; West Alexander Aux., for Miss'y Tungchow, $100, ... 685 35

WELLSBORO'. — Coudersport Aux., $8; Elkland, $6 67; Farmington, $6 26; Mansfield, $8 27; Nelson, Catrina Bd., $13 33; Osceola, $7 67; Tioga, $6 13; Wellsboro', $12 80, for sch. Syria, . 69 13

WOOSTER. — Congress Aux., Dec. thank-off., . . . $16 00

ZANESVILLE. — Martinsburg Aux., $16, Willing Workers, $14 ($30); Roseville Aux., $6; Zanesville, 1st Aux., $19 31; Putnam Aux., $14 75, Y. L. & Children's Bd, $21 29 ($36 14), 91 45

LEGACIES.—Miss Retta Coulter, dec'd, 1st Ch. Washington, Pa., building boys' sch., Chiengmai, $100; Interest on Lapsley legacy, $50, . 150 00

MISCELLANEOUS. — Cranford, N. J., C., $1; Manayunk, Pa., Samuel W. Brown, $25; Philada., Mrs. Jane Page, $10; F., $5; Shippensburg, Pa., Mrs. Mary A. Pomeroy, for L. M., $25; Collected by Miss Loring since Jan., $252 27; Sale of Leaflets, &c., $5 44, ... 323 71

Total for July, 1880, $5,838 93
Previously acknowledged, 2,959 28

Total from May 1, 1880, $8,798 21

Receipts for Famine Sufferers, Persia, since July 1.—Avondale, O., Boys' Bd., $70; Youngstown, O., S. S., $20, Mrs. C. L. Garlick, $2 ($22); Dayton, O., 1st (of which 2 little girls, $2), $20; Martinsburg, O., Y. L. Bd., $17 35; Johnstown, Pa., Aux., $8; Syracuse, N. Y., 4th Ch. S. S., $17 30; Minonk, Ill., Willing Workers, $2; Quogue, L. I., Mrs. McClure, $2, Miss G. V. Gould, $5, Mrs. Dr. Patton, $5 ($12); New Brighton, Pa., Mrs. M. E. Palmer, $5 50; Philada., "A thank-off.," $5; Elm Grove, W. Va., "The Atkinson family," $5; Pittsburgh, Pa., 3d Ch. Aux., $5, . . $189 15

The ladies of the Columbia, Pa., Auxiliary have sent clothing and books to Miss McBeth, Nez Perces, valued at $29.

The amount recorded in the Annual Report, from Bethel Aux., St. Clairsville Pres., should have been $31 75 instead of $21 75.

MRS. JULIA M. FISHBURN, *Treasurer*,
1334 Chestnut St., Philadelphia, Pa.

August 2, 1880.

Woman's Work for Woman.

EDITED BY THE

WOMAN'S PRESBYTERIAN BOARD OF MISSIONS OF THE NORTHWEST.

Abroad.

SIAM, PETCHABURI.

MISS HARTWELL.

WE read of the "Ministry of song," the "Ministry of hand-shaking," and many others, a number of which come into the lives of nearly all the inhabitants of civilized lands, but never, until one is in a heathen land, with ten or twelve thousand miles of sea and land stretching between herself and the loved and loving ones whose companionship has contributed so largely to the happiness of life, can the "Ministry of correspondence" be appreciated!

Oh, that you could have been with us last night, as we sat, surrounded by a hundred or more of the natives, in a little village four miles from Petchaburi! Miss Cort, Mrs. Culbertson, and myself, accompanied by a number of the native Christians, started about 5 o'clock P. M., for the village of Bangchan. The people had been previously notified that we would be there. Nai Klai, our faithful and dignified Simo-Chinese preacher, preceded us by an hour. We three ladies occupied a quaint two-wheeled carriage of English make, covered with white canvas, and drawn by a sturdy little Siamese pony about as large as a yearling colt in America. Next came two ox-carts, each drawn by a pair of small Siamese oxen, and accommodating about six natives. These ox-carts are the poorest apologies for wagons imaginable. They are so narrow that the people have to sit one behind the other. The oxen are guided by means of ropes passed through their noses, and used as reins. You cannot imagine how picturesque the company looked! It takes the white jackets, bright-colored scarfs and *panoongs*, in pleasing contrast with the black eyes and hair and dusky skins of these little people, to make the picture complete.

We crossed rice-fields, which are now resting, the harvest just having been garnered. Instead of fences, each plat or field is surrounded by a dyke of earth from one to three feet high, and, as

these plats are small, we had many dykes to go over. The ox-cart of the harvesters had long since broken the way, but, our carriage being broader than the carts, we had considerable exercise in getting out and in, while our noble little horse took the heavy vehicle over the hard-packed ridges. The Siamese have very little knowledge of horses, as very few people, excepting government officials, can afford to own them. The native assistant in Miss Cort's day-school being very ambitious to have the distinction of being in company with the "*Mems*" (as all missionary ladies are called), hurried after our carriage at a rapid pace, and, while gallantly endeavoring to help us through the difficult places, furnished us with all the merriment our aching sides could endure. Poor fellow! he was determined to be gallant; and yet, whenever he touched the bridle, his great eyes looked almost ready to burst from their sockets with fright. What made it so ludicrous is the fact that the animal is as docile as a sheep, and any American boy ten years of age would have handled him with ease.

When we reached the premises of our once heathen, but now Christian sister, Ma Kim, we found a feast for our native friends in preparation; and no services could be held until this was disposed of. After the meal, the men must have their "inevitable smoke" and the women their betel-nut chewing before we could do anything. By this time it must have been eight o'clock. Our preacher read the hymn, and explained the blessed Scriptures by the light of half a sperm candle, fastened by a bark-string to a projecting knot on a fallen tree, until the wind wasted it; then a torch was substituted for it. Our hostess had sent her servants out, and had them spread a number of dried ox-skins on the ground for seats, which were soon covered by natives. We remained in the carriage, the horse having been taken away, and as these poor benighted but friendly people gathered about us, some from curiosity, and others because they wanted to hear the gospel, I realized more fully than at any time since my arrival that *this* is a heathen land. It was a solemn hour, and I could not help sending a thought over to you dear ones in America, with a secret longing that your vision might be quickened and extended for a few minutes, that you too might see this strange assembly.

There are many things here to illustrate the Old Testament Scriptures. The people live as primitively in many respects as did the Israelites. They are villagers, building their houses near together, even though they have to go several miles to attend to their rice-fields. Just in front of the chapel, about a quarter of a mile from this compound, is the King's "Threshing Floor." It is a nice, clean, meadow-like spot, covering a number of acres in area. When the harvest is cut, the people bring numbers of oxen, and

spend whole nights in threshing it out after the ancient custom. Men, women, and children congregate in large numbers, under the brilliant light of the tropical moon, and make a gala time of it. The sun is too hot during the day for this sort of work.

If there is such a thing within the power of you ladies, do find a good physician, who will come out as a medical missionary to this place. The importance of such an addition to the mission force here is not realized at home or a man would have been sent before this. Petchaburi and Bangkok are one hundred miles apart. No steamboats, no railroads, no means of communication between the two places but by private row-boats. It takes from two to two and a half days to make a trip from one place to the other, and it is very difficult to obtain men to row a boat so far, unless you have servants you can take, and no missionary keeps four men-servants. The prevailing diseases are small-pox, cholera, and fevers. When a man is taken with cholera, it is not very convenient for him to be obliged to wait four or five days for a doctor. A few weeks ago word came to this station that one of the elders in a native church, fifteen miles down the river, was very ill. Miss Coffman called to her aid the first assistant, a Simo-Chinese preacher, and started to the sick man immediately. Upon reaching the house she found him in a critical condition. She took the place of principal nurse and watcher. Nai Klai (the preacher) did everything he could, and they watched with the sufferer four nights, when death came, releasing the triumphant spirit of this redeemed man. No doctor could be obtained. The death of Nai Saat was a terrible blow to Nai Klai, who, overcome by weariness and grief, such as only the deepest and strongest natures are capable of, was stricken down with a fever which threatened his life. Nai Klai and Nai Saat had entertained a friendship for each other which reminded those who knew about it of the attachment between David and Jonathan.

NORTH AMERICAN INDIANS.

Mrs. A. E. W. Robertson.

Tallahassee, Ind. Ter., June 12, 1880.

I am trying so hard to finish my work on translation while we have so good an interpreter in the house that I write fewer letters than I want to. I find it difficult to keep sufficiently ahead of my interpreter in the work, for I do not want to take his time for anything except correcting the translation. Luke is going more slowly through the press than I could wish, as each form must be distributed before the next is set up. Our last proof nearly finished the fifteenth chapter. The day I was correcting it one of our native

ministers was here (either Baptist or Methodist), and it was very cheering to me to see how eagerly he read the slips as I passed them over to him. Then I showed him the manuscript of Mark, and he read as eagerly on that; and when he found a copy of Acts for him, after I had feared there was none left that could be spared, he felt himself a rich man indeed.

As the readers of *Woman's Work* were informed of the contribution of $100 in 1876, through Mrs. H. of Denver, for Bible translation into the Creek, and the late annual report has mentioned what has been recently given to the Creeks in their own language, please let me tell of the help that is enabling me to go forward in this work, thus filling my heart with joy and gratitude.

The Young Gleaners of Kenton, O., are the ones to whom the Creeks are chiefly indebted for their Sunday-school Song Book, for I saw not how my wish to give them one was to be fulfilled until their voluntary gift of $25 provided the means of giving them a very small one; and an added $25 since, from the same band, enables me to give the sixty-six songs and hymns, which I hope soon to see in the hands of the people.

Then when I knew not where to turn next for means of paying my helpers in Bible translation, a young ladies' band in York, Pa., furnished $50, and a Sabbath-school class of boys in the same place $10 for this work; so that now I shall not lose the help of translators, who need what they can earn, for the want of means of paying them. Our present interpreter, one of our scholars, an orphan, gives the weekly half holiday, which he would otherwise spend in out-door work, to this great work.

Now Mark is copied, and we have begun work on Romans. I am sure our friends will praise God with us, for enabling us, after so many years of lingering work, to give this people more rapidly the words of life.

N. A. INDIANS—ODANAH, WISCONSIN.

MISS M. MACCLARRY.

A GREAT interest was manifest last Sunday morning, as our good Indian pastor preached from the words, "He that believeth on me HATH eternal life." We had a great flood on that day. Three rivers overflowed their banks, and made our settlement like an immense lake filled with islands; and yet one hundred Indians and their wives came up to worship God and hear those glorious words. The Spirit of the Lord seemed to be with us. In the evening we had the best prayer-meeting I have attended since I came; and last Wednesday evening another precious one. The good old Indian pastor was sick, and yet he came to the meeting;

and the Lord blessed him. What eloquence poured from his lips. as he entreated and encouraged his people to come out and receive the fullness of the blessing that God was so willing to bestow upon them for the sake of the dear Lord Jesus. Pray for times of refreshing from the Lord, that the word of our God may be glorified among the heathen. . . . I was reading one of your letters to my faithful Mary, who interprets for me, and she said, "How much these ladies love Jesus; they sent you to us, and pay your expenses; how good they are!" And then she said, "Don't tell them how foolish our people are, trusting in their drums and dances. but tell them how O-gema-geshik-gokna (Queen of the Sky) died; that will do them more good."

So I follow her advice this time. O-gema-geshik-gokna is Mary's niece, who died lately of consumption. She was a great sufferer. The Saturday before she died Miss Dougherty and I called to see her, and found her very happy, waiting for the Lord Jesus to take her to Himself. She was very glad to see us, and told us Jesus was with her, and that she was not afraid to die, but was glad to go away and be with Him for ever free from pain. I said, "You will go to the beautiful city and see Jesus before we do." and she smiled and said, "Yes." The following Monday I thought I would like to see her once more, but did not know how I could get across the river, as I cannot row a boat. But I started, trusting the Lord to send me over. I met a young chief on the way, and inquired if he had a canoe. He said, "*Küween*," which is no; "where are you going?" "To see O-gema-geshik-gokna," I replied. He then said, "You will find one higher up the river." I knew it was enough, and thought I would first go to see another sick woman, who is paralyzed from a severe beating her husband gave her, which injured her spine so much that she is quite helpless, and suffers continual pain.

My pleasant visit over, I wended my way towards the river. I just arrived at the bank when the young chief appeared with an Indian, and told me to get into a very pretty canoe; the chief stepped in too, and in a few minutes we arrived at the other shore. Before I had time to say "thank you," the canoe was returning. I could not help thinking, how shall I get back? But one must not ask an Indian many questions. The chief walked with me till we came near the house and then disappeared, nor did I see him again till I was about to leave.

I found the house filled with Indians, both heathen and Catholic, seated on the floor. A great solemnity seemed to pervade the assembly, as they sat there waiting for the messenger of death. But the dying woman had no fears. Her face was as happy and her eyes as bright as ever. Her father sat supporting her, for she

could not lie down. I spoke a few words to her about the Saviour, to which she responded. I stayed but a little while. About four o'clock the next morning she died.

CHIENG MAI, LAOS.

MISS EDNA S. COLE.

OUR little school is having vacation, but the reason is that repairs are being made in our house. The shingles on the roof must be relaid, to prevent leaking, and the kitchen is all being made over, so, with the noise and confusion, we shall not call our girls back again until it is finished. . . .

We are very anxious to have our girls come back; they have been out so long—nearly three months now—and they are all anxious to return. We have six girls living with us now, because they have no fit homes to go to. They are very dear girls. One of them has joined the church since she came to us, and the others all try to do right.

This work with the children is very hopeful. We can have all the pupils we want; more than we can care for. The people give us their children. We can have them as many years as we wish them, but they want us to feed and clothe them. Some few, however, want us to take their children and they will help support them. Very many large girls desire to come—girls who will soon be having homes of their own. The fact is, we need and must soon ask for another worker, so much is waiting to be done. We hope and pray that Mrs. Wilson will bring out some one with her. . . .

I want to tell you about my first experience in village-visiting. Last Friday I went home with Nan Intah, who lives about ten miles out of the city. He called for me about four o'clock in the morning, so that we might reach his house before the heat of the day. Necessary preparations had been made the night before. We provided a basket of food and dishes, with a change of clothing and bedding.

It is the custom in this land for the visitor to take his rice with him, and give it to the host, and it is put into the common dish. It is quite a necessary custom for us, as the people eat only a glutinous kind of rice and a peppery sort of curry.

Well, after a hurried breakfast I was off, on a little black pony, before sunrise. I had a delightful ride along the river bank, and then off through the rice fields, meeting companies of market-women, with their two baskets hung on a stick, balanced on the shoulder, trudging, or rather trotting, into the city market. There were companies of men, too, carrying long pieces of grass thatch

for the roofs of houses. They make such a funny picture, with the two pieces of thatch standing straight up from each shoulder, entirely hiding the person's head. It looks like a well-arranged haystack walking off; and then to see a large number of these going over the fields is odd enough. We passed a herd of tiny rice cattle, demurely decked out with their face-pieces, peacock tails, sleigh bells, and rice baskets.

We reached our destination about eight o'clock. The family were surprised to see me, but gave a cordial welcome. The house (Nan Intah's) is quite large, woven out of bamboo splints; one large room and a front veranda. Everything was nice and clean, and soon I was seated on a nice white mat, with a mattress at my back, enjoying a good rest after my ride.

The family had not yet breakfasted, so I was urged to have something prepared for me, but refusing, three tiny tables were brought out, on each of which a dish of rice and another of curry were placed, and the family gathered around them. All heads were bowed until Lung Nan had repeated the Lord's Prayer for blessing, then came a quick despatching of food, all dipping into the same dish. In less than ten minutes the whole ceremony was over, even the washing of dishes and fingers. Then they all gathered around the betel box, filling their mouths with betel, lime, sere leaf, tobacco, and gum. This was eaten more leisurely. After that we had family worship.

The outside front wall of the house was covered with pictures cut from illustrated papers given them by Mr. McGilvary. These were pasted up lengthwise, sidewise, anywise, to fill up the space, over doors and all. A large portion of the day was spent in trying to explain them. They are truly a grand means of civilization. The people look and look at them, never tiring, and always learning something from them of the ever strange "*Muang Nawk*"—the name given to all the world beyond their own little space.

After going into such blank ugly houses it is a relief to see even this kind of pictures. I had taken some sewing with me, so we spent the day very quietly. No one visited us, as their house is a little out of the village. Two of our church members live in this village, and early the next morning we went to visit them. Oh, how the scene was changed! filth and degradation, idleness and confusion, on every side! At sight of me the children fled to their mothers, screaming, "*Mang culah*" (foreign animal)! One of our Christians in this village is an old man, living with his daughter, who is quite bitter against the new religion, and causes him to suffer for his faith.

The next day was Sunday, and Lung Nan always has worship at his house on that day. To a band of eighteen he preached

about the "sower who went forth to sow." After service came a sort of Sunday-school, for two hours or more. It was a quiet happy Sabbath to us all, kept in blessed contrast with the way it was spent by all the other people.

Early the next morning I went home. What do you think we are trying to do? To have a *chow* (princess) party—the queen and her seven royal sisters at tea at our house. We invited the queen yesterday. She said it would be nice, but she was not used to a knife and fork, and she would feel ashamed; still she would come.

TRIPOLI, SYRIA.

MISS CUNDALL.

April 15th.

HAVE I told you of the street railway between Tripoli and the Meena? When I first came it was almost completed, and while I was at Mr. H——'s it was finished, and formally opened by the Pasha, and is now in full running order, and a great wonder to the natives—people, I should say—and a comfort and luxury to us. The view from the top of the cars, some of which are fitted up like Paris omnibuses, is magnificent. As we leave the city we catch sight of the snowy tops of Lebanon; then, as we turn a curve, we see the city in all its beauty, and the grand old castle of Raymond of Toulouse (which is very near our Seminary); then the orange gardens, which lie on both sides of the wide road, hedged with clematis and the "reeds" of Scripture note, carry us quite away from ourselves with delight, especially at this season of the year, as the trees are all in bloom. The snowy white blossoms, with their rich perfume, are perfectly beautiful. After the gardens we come to the sea, and the harbor filled with ships; then we return.

The people here are so conservative and ignorant, so rooted in the ways of their forefathers, even as far back as Bible times, that unless the English push forward their enterprise, I am afraid the Euphrates Valley Railroad will never be anything but a name. My teacher told us about a conversation he had with two peasants from Hums. They asked, as they saw the first railroad ever built in Syria, and the swiftly-passing cars, what it was for. They were told; and the advantage of it to Tripoli, and the prospect of its being built to Hums were added. They made a great ado, saying they did not want it built to Hums—their fathers had not had such an affair, and they were not going to. They would put all possible hinderances in the way, and the government would not dare to punish them, for they were Moslems!

One day I went to the river bank with some of the school-girls. Two Moslem women came up and asked many questions about me

—who was I? and where from? At length, one of them said, "She must be a king's daughter." How I wished, when I was told the remark, that my tongue was loosed, and that, in their language, I might tell them of Christ, the King of kings, and how we might all be kings' daughters. My heart aches for them, as I see them and hear of their degradation.

Home.

PASSAGE OF SCRIPTURE

TO BE READ AT THE MONTHLY MEETINGS IN SEPTEMBER OF THIS DECENNIAL OR PRAISE YEAR.

1 Chronicles xvi. 1–36.
Emphasize especially verses 8, 9, 11, 15, 16, 23, 24, 29, 31
Golden Text for the month—Isaiah xliii. 11.

BEHOLD, HOW GREAT A MATTER A LITTLE FIRE KINDLETH!

So wrote James of the tongue. He declared it to be "an unruly evil;" but he also said, "Who is a wise man and endued with knowledge among you? let him *show out of a good conversation his works with meekness of wisdom.*"

Cannot we women, who love this Foreign Mission Work, find a suggestion in the latter quotation? We have a work. It is worthy to be talked about. It seems to me that there is no subject, in the entire range of topics for conversation, so fruitful of interesting variety, of ennobling influence, as "our work." We are both entertained and instructed while we learn of the journeys of our representatives to other lands; of the climates, languages, literature, strange native customs, history, international relations, governments, and heroes of those lands. Many of these brave-hearted missionaries we know personally, or at least by letters. We know the mothers, sisters, or dear friends of others, and through them we have caught some of the warmth of personal interest.

Now, what proportion of our friends are in the least informed on these foreign lands; their physical geography, native religions, castes; the status of women? How many know in what conditions

of health those millions of human beings live? How about the sweeping famines? What about the physicians, the schools, the hospitals, the orphanages, the publishing houses? Is it not literally true that "one half of the world does not know how the other half lives"? How many even know what are the valuable books of reference on these subjects? How many have the remotest idea of the heroism of many of these missionaries, the details of whose perilous journeys in deadly climate, in plague-stricken districts, in robber-infested regions, make their biographies more thrilling than any romance? They have suffered persecution, bitter loneliness, tedious waiting for results, while they patiently "taught the people." Can our tongues catch no inspiration from all this?

How many of our friends appreciate the debt which the sciences, and the literary progress of many nations, and the commercial world, owe these educated missionaries? The lexicons used by merchants in China and Japan are the fruit of the labors of our missionaries there. Have we read of these things? Let us tell them to some one who has not. Have we met and talked with some of these travelled Christian teachers? Let us tell what we learned to some friend. Do we say, "Oh, but I didn't get much out of them"? Let us teach ourselves that grand lesson, to call out from others what is good and useful.

Awhile ago, inviting my Bible class to my house for an afternoon, I said, "Young ladies, I have invited a charming lady to meet you, who has been a missionary in Japan for six years. I wish you would take all possible pains before that day to inform yourselves about that country, so that you may *ask intelligent questions.*" This is necessary—to know at least a little which can call for more.

But besides the detailing of outward circumstances, what will be the result of talking of the "stately stepping of God," of the nations that have been "born in a day," of the native Christians that have stood persecutions equal to those of Scotland and the Waldenses, *for Christ's sake?* Can our own spirituality and that of our listeners fail of being quickened by all this?

In all suitable places, and at reasonable intervals, may we be taught of God, "with meekness of wisdom," to make foreign missions, their needs and their teachers, *the entertaining and ennobling theme of conversation!*

MARGARET GUNN.

NEW AUXILIARIES.

Belvidere, Ill., Standard Bearers.
Omaha, Neb., Workers for Heathen Women.
Prairie du Sac, Wis.
St. Paul, Minn., 1st Ch., Antioch Mission Band.

HONORARY MEMBER.

Mrs. C. B. Farwell, Lake Forest, Ill.

NEW LIFE MEMBERS.

Mrs. Fanny Bandy.
Mrs. Ella Bruce.
Mrs. E. P. Cole.
Mrs. E. F. Crane.
Miss Kate Guthrie.
Mrs. Lucina B. Kyle.
Mrs. Martha E. Kyle.
Mrs. Catharine McElhenny.
Mrs. Christina Phillips.
Miss Abbie Snelling.
Mrs. B. H. Terry.
Miss Lillie Torrence.
Miss Amy H. Ward.
Mrs. Robert Waugh.

Receipts of the Woman's Presbyterian Board of Missions for the Northwest, to July 20, 1880.

[PRESBYTERIES IN SMALL CAPITALS.]

ALTON.—Alton, $11 05; Belleville, $6 85; Butler, $4; Plainview, $6; Cottonwood Grove, $2 50; Hillsboro', $10; Sugar Creek, $5; Edwardsville, $2 60; S. S., $2 65; Carlyle, $5, all sal. Mrs. Johnston; Carlyle, H. M., $5; Carrollton, Pearl Gatherers, $1 67; Sugar Creek, $1; Trenton, Miss. Bd., $3; Jerseyville, Apple Blossoms, $2 76; Pastor's wife, Persia, $8 05, . . $77 13

BELLEFONTAINE. — Kenton, $25; Marsellis, $25; Urbana, $27, ... 77 00

BLOOMINGTON. — Lexington, $7; Gilman, $20; Gibson City, $15, ... 42 00

CHICAGO.—Austin, S. S., $3; Arlington Heights, $7 70; Chicago 1st, sch'p, Gaboon, $25, sal. Mrs. Jessup, $67; 2d, for Mrs. Van Hook's sch., $37 25; H. M., $2; 3d, sal. Mrs. Kelso, $100; 4th, $38; The Pioneers, $65 10; W. A. Douglass, Laos bldg. for boys, $10; 8th, The Armor Bearers, $6 25; Hyde Park, R. N. & M. R. N., for Laos bldg. till needed for sch'p, Bangkok, $11 41; Joliet Central, sch'p, Oroomiah, $18 83; Lake Forest, $52 25; Y. P. Soc., $43 02; Steady Streams, $6; Mrs. C. B. Farwell, $100; Mrs. S. D. Ward, $25, . . . 617 81

CHIPPEWA.—Black River Falls, I. M., . . . $5 00

COLORADO.—Denver, Central Ch., $20; Cheerful Givers, $50, ... 70 00

COUNCIL BLUFFS. — Shenandoah, $4 50; Corning, sch'p, Chefoo, $12 50; Sidney, $5 50; Red Oak, $6, sal. Miss Cochrane, $3; Villisca, for same, $5; Logan, S. S., for Miss Jennings, $18, ... 54 50

CRAWFORDSVILLE.—Dayton, . 10 00

DAYTON. — Oxford Western Fem. Sem., . . . 54 65

DETROIT.—Detroit, Mrs. Hoffman for Hoffman sch., Futtehgurh, ... 30 00

DUBUQUE.—Dubuque 2d, . 17 65

FREEPORT.—Freeport, Union Soc. $25; Marengo, Young Ladies' Soc., $1, . . z6 00

HURON.—Fremont, for Mrs. Fitch, China, $22 45; Fostoria, sal. Mrs. Robertson, $15; Peru, $8 15; Sandusky, $10; Norwalk, $11, all for same, ... 66 60

INDIANAPOLIS.—Acton, $11; Greenwood, $12 75; Southport, $10 50; Indianapolis 1st, sal. Mrs. Van Hook, $75; Memorial Ch., $1 50; Hopewell Ch., $16 50; Little Workers, $26, . . 153 25

IOWA.—Burlington, . . 32 85

IOWA CITY.—Blue Grass, Mrs. Robinson, 50 cts.; Martinsburg, for H. M., $4; Miss.

Bd., same, $2; Davenport, The Julia Anderson sch'p, Gaboon, $12 50, . . . $19 00

KEARNEY.—North Platte, $12 50; H. M., $12 50; Grand Island, $4 10, . 29 10

LAKE SUPERIOR.—Marquette, Laos sch. bldg., . . . 25 00

LANSING.—Albion, $9; Dimondale, $1 75; Thankoff., $2 25, ... 13 00

MAUMEE.—Bowling Green, in mem., Walter W. Boughton, $1; Tontogany, $12; S. S., $3, both salary Miss La Flesche, ... 16 00

NEBRASKA CITY.—Beatrice, . 25 00

PEORIA.—Ipava, sal. Mrs. Winn, $15; Galesburg, $25; Lewistown, sch. Ambala, $15 45; Peoria 1st, sch. at Futtehgurh, $30; E. R. Edward's Bd., $3 55; for B. R. Canton, $25; Little Lights, $3; 2d, sch. Futtehgurh, $18 30, ... 135 30

PLATTE.—St. Joseph, Westminster Ch., sch. Syria, . 25 30

ROCK RIVER.—Edgington, . 10 00

SAGINAW.—Flint, Y. L. Miss. Bd., $15; Saginaw, $45; St. Louis, $6; Vassar, $5 92; Bay City, sch'p Oroomiah, $25 10; Wight Miss. B'l., $25 95, ... 122 97

SAINT PAUL.—Minneapolis, Westminster Ch., Happy Contributors, Miss Morgan's class $2, Mrs. Harris $10 ($12), for Persia; Andrews Ch., girl in home San Francisco, $12; Red Wing, $16; from Mollie, $2, 42 00

SCHUYLER.—Kirkwood S. S., $5 50; Camp Point, $4 90, 10 40

SPRINGFIELD. — Springfield 1st, $22; Petersburg, $9; Lincoln, $6 62, all sal. Mrs. Corbett; Jacksonville, sch. Gwalior, $25, ... 62 62

WATERLOO.—Pisgah Ch., sal. Miss Pratt, ... 10 00

WHITEWATER. — Greensburg, Miss Anderson's itinerating, $25; Richmond, $24 95, 49 95

WINONA.—Winona S. S., for Miss Downing, ... 25 00

MISCELLANEOUS.—For old silver dollar, applied to Laos bldg. for boys, $6; Salina, Kansas, Prayer Meeting, $4; Rev. M. Phillips, $10; Societies, Neenah, Wis., $1, Oshkosh, Wis., $1, Madison, Wis., $1, State Centre, $1, Cedar Rapids, Ia., 1st, $1, Iowa City, Ia., $1, Boone, Ia., $1, Fairfield, Ia., $1, Red Oak, Ia., $1, Mediapolis, Ia., $1, Blairstown, Ia., $1, Malcom, Ia., 50 cts., Detroit, Mich., Rich. Bd., 1st, $1, Kalamazoo, Mich., Fem. Sem., $1, Three Rivers, Mich., $1, Pontiac, 30 cts., Marquette, Mich., $1, Bay City, Mich., $1, Richland, Mich., $1, Saginaw, Mich., $1, Vassar, Mich., $1, Freeport, Ill., Union, $1, Chicago, Ill., 1st, $1, 6th, $1, Polo, Ill., $1, Mason City, Ill., $1, Alton, Ill., $1, Bement, Ill., $1, Lexington, Ill., $1, Sterling, Ill., $1, Morrison, Ill., $1, Riverside, Ill., $1, Galena, Ill., South Ch., $1, Plainview, Ill., $1, Edwardsville, Ill., $1, Carrollton, Ill., $1, Mt. Sterling, Ill., $1, Rockford, Ill., $1, Lewiston, Ill., $1, Knoxville, Ill., $1, Eureka, Ill., $2. Greenfield, Ill., $1, Joliet, Ill., Central Ch., $1, Hyde Park, Ill., $1, Greensburg, Ind., $1, Peru, Ind., $1, La Porte, Ind., $1, Franklin, Ind., $1, Elmore, O., $1, Lima, O., $1, Toledo, O., 3d, $1, Upper Sandusky, O., 75 cts., Norwalk, O., $1, Byron, O., $1, Oxford, O., Western Fem. Sem., $5, St. Paul, Minn., $1; Miscellaneous, $1 67; for publishing Report, $63 22; Famine fund, $222 08, ... $305 30

Total for month, . . . 2260 38

Previously acknowledged, . 3290 30

From April 20 to July 20, $5550 68

MRS. JESSE WHITEHEAD, *Treasurer*,
223 Michigan Avenue.

CHICAGO, ILL., *July* 20, 1880.

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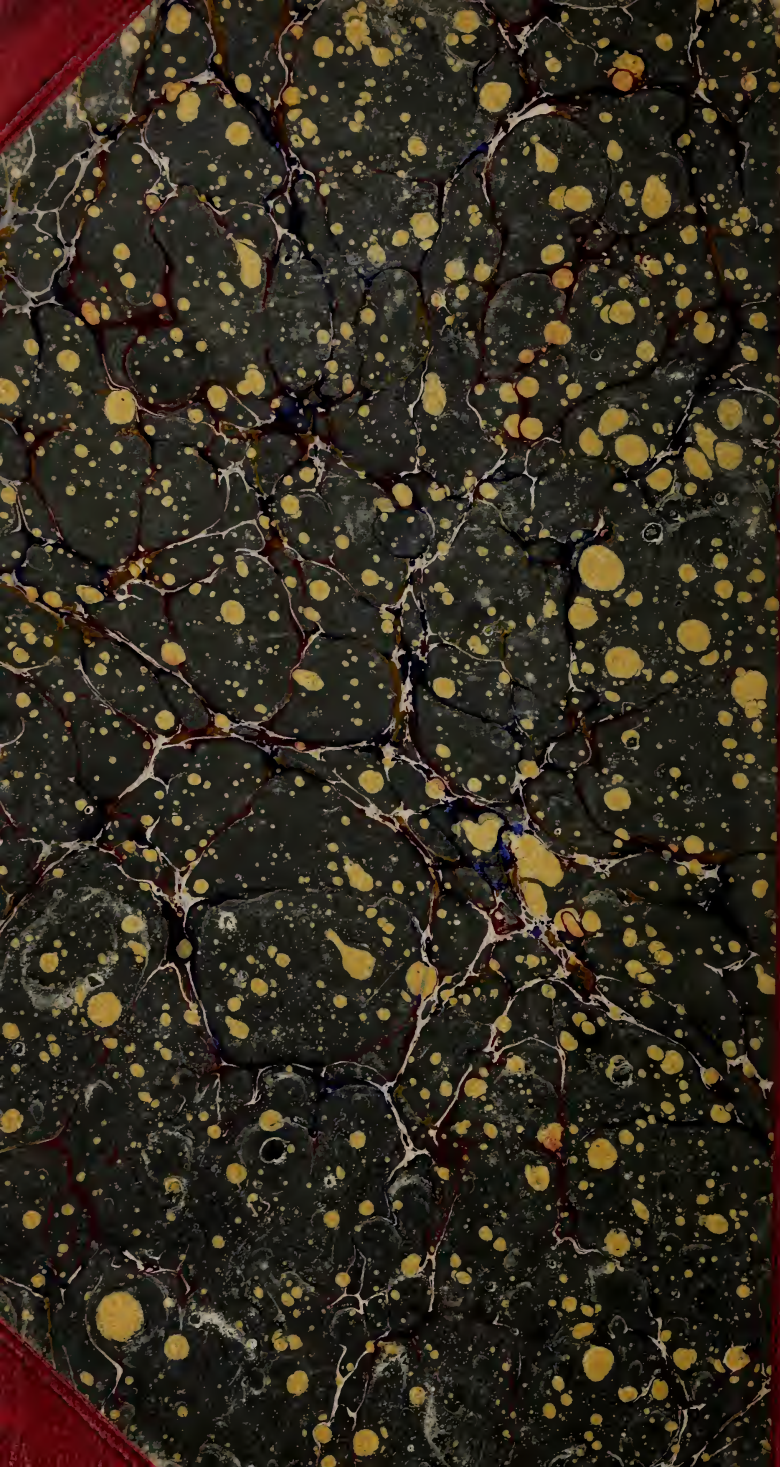
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